## The Papacy in the Mineteenth Century From a Protestant Viewpoint.

Under the title of The Papacy in the Ninecondensed translation by the Rev. LAWRENCE HENRY SCHWAB of FREDERICK NIPPOLD'S "History of Catholicism Since the Resteration of the Papacy." The purpose of this book is to draw a distinction between the Roman Catholio Church, as it was, for instance, in the days of organization which may be said to have been created during the last half century. Theoretically the centralizing agents have been the three formularies, two of which were promulgated by Pius IX, while the third was pronounced by the Vatican Council. Practically, however, in Nippold's opinion, the most efficient prometer of consolidation has been the Society of Jesus. While not losing sight of the fact that he writes from a controversial standpoint, we shall note what the historian has to say about those three formularies, and then pass to the chapter in which he discusses the Protestant Episcopal Church in the United States and the relations of the Latin-American commonwealths to the papacy.

The first of the three formularies mentioned was the Decree of the Immaculate Conception embodied in a bull put forth by Pius IX. in 1854. Concerning this memorable assumption of a right to define a new dogma on the Papal authority alone, a writer who enjoyed the approval of the Pope expressed himself as folows in 1865: "It is an event peculiar to the Pontificate of Plus IX.; for the Pope has defined this dogma independently in the plenitude of his own authority, without the cooperation of a council; and this independent definition of a dogma includes, though not expressly and formally, nevertheless without a doubt and actually, another dogmatic decision, namely, the decision of the question whether the Pope in matters of faith is infallible in his own person, or whether he can claim this infallibility only as the head of a council. Pius IX. did not by his action of Dec. 8. 1854, theoretically promulgate, but he did practically claim the infallibility of the Pope.

After presenting this quetation, Nippold to trace the steps by which Pius IX. advanced to the independent pronouncement of this dogma. That the Pope had at heart this favorite doctrine of the Jesuits, which had been rejected by many eminent representatives of the mediaval Church, was made wident when the first public act of his exile in Gaeta, the encyclical of Feb. 2, 1849, announced to the Bishops the creation of a commission for the consideration of the doctrine. and commanded them to express their views ber, 1853, by the mouth of Passaglia, this decision, to wit: "That to the Virgin Mary, on account of her sanctity and grace, surpassing that of human nature, which could not be explained on natural grounds, was to be ascribed on the basis of Scripture, of tradition and of the existing cult, a conception untainted by hereditary sin." The answers of the Bishops to the requests for their opinions were not quite unanimous. None of them, indeed, opthemselves against the opportuneness, and four against the competence of the proposed convention. Four hundred and forty prelates yielded to the desire of the Pope. On the 1st of August, 1854, Plus IX. published a call for a council to be held in Rome, but the intended council, when it met, was nothing more than an episcopal conference of 192 prelates, which held its first session on Nov. 20 in the Vatican, and on Dec. 4, assented almost unanimously to the Pope's proposal. On Dec. 8, Plus IX. celebrated a high mass in the Sistine Chapel, placed upon the effigy of the Virgin a diadem of diamonds, and proclaimed the celebrated bull, Ineffabilis Deus. In this bull he declared "by virtue of the authority of Jesus Christ, that of the apostles Peter and Paul and of his own, that the dootrine which maintains that Mary in the first moment of her conception was by special grace and special privilege of God preserved from all stain of hereditary sin, had been revealed by God and was therefore to be believed firmly and constantly by all the faithful."

The far-reaching nature of the revolution which had taken place in the development of Catholicism from the former episcopal aristocracy, which had been predominant even at Trent. to Papal absolutism, was made evident by the slightness of the opposition manifested to an extraordinary event in the history of the Cathoto Church. The modern world appeared to care for it about as much as it would for a dogmatic decision of the Dalai Lama of Thibet, or of the Mikado of Japan: even the representatives of the Catholic episcopate bore in silence the disregard of their traditional rights. The wish expressed by Frederick William IV. of Prussia to put forth a common protest of the Evangelical Churches against the "unbiblical" doctrine failed by reason of the absence of any common authority. Few and isolated were the voices which made themselves heard in opposition. In Italy four priests appealed to the ancient doctrine of the Church against the new decision; they were excommunicated. The same fate overtook a priest, Braun, from Passau in Bavaria, who had likewise used his knowlledge of the middle ages to his own injury. Nevertheless, there were certain incidents which proved that under a smooth surface all was not so quiet as it seemed. Such were the tragical assassination of Archbishop Sibour of Paris (1857) with the murderer's exclamation, "Down with goddesses!" (A bas les décesses!) the attitude of opposition maintained by the Chamber of Deputies and the Government in Portugal; the public ridicule of the dogma in Brussels and, finally, the pastoral letter of the Old-Catholic Bishops in Holland. Nippold considers this document highly important from a Catholic point of view, but, however convinc ing the polemic may have been to the champions of ancient Catholicism, there is no doubt that Jesuitism had already gained a victory in the Catholie Church.

We pass to the "Papal Syllabus of Errors," which was put forth by Pius IX. in 1864, and like the dogma above mentioned rested upon the sole authority of the Pope. This "Syllabus" to a collection of eighty errors which the Pope condemns. Schaff says concerning it: "This document, though issue i by the sole authority of Pope Pius IX., must now be regarded as infallible and irreformable. It is purely negative, but indirectly it teaches and enjoins the gerald of Little Rock, Ark. epposite of what it condemns as error. Nippold says that the "Syllabus" has been expressly declared infallible by Leo XIII. The following are among the errors condemned and we are to infer that opinions precisely oppoalte are enjoined upon the faithful.

animadvert upon philosophy, but ought to tolerate the errors of philosophy, leaving to philosophy the care of their correction.

"(13.) The method and principles by which the old scholastic dectors cultivated theology are no longer sultable to the demands of the age and the progress of science.

"(14.) Philosophy must be treated of without any account being taken of supernatural revelation.

"(15.) Every man is free to embrace and profees the religion he shall believe true, guided by the light of reason.

"(17.) We may entertain at least a wellfounded hope for the eternal salvation of all manded however, an independent American of the Roman Church. The Mexican Constithose who are in no manner in the true Church of Christ.

"(18.) Protestantism is nothing more than another form of the same true Christian religion, in which it is possible to be equally pleasing to God as in the Catholic Church. "(24) The Church has not the power of avail-

ing herself of force, or any direct or indirect "(27.) The ministers of the Church, and the Roman pontiff, ought to be absolutely excluded from all charge and dominion over temporal

"(39.) The commonwealth is the origin and are not circumscribed by any limits. \*(42.) In the case of conflicting laws between | long preserved its sympathies for the Stuarts | enders and regents such as Santa Anna and

the two powers, the civil law ought to prevail. "(45.) The entire direction of public schools, which the youth of Christian States are eduited, except (to a certain extent) in the case teenth Century, the Putnams have published a | tain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the

thoice and approval of the teachers. "(47.) The best theory of civil society requires the Council of Trent and the highly centralized | that popular schools be open to children of all sses, and, generally, all public institutes ntended for instruction in letters and phiosophy, and for conducting the education of he young, should be freed from all ecclesiasical authority, government and interference, and should be fully subject to the civil and poitical power, in conformity with the will of rulers and the prevalent opinions of the age.

"(48.) The system of instructing youth, which consists in separating it from the Catholie faith and the power of the Church, and in teaching exclusively, or at least primarily, the knowledge of natural things, and the earthly ends of social life alone, may be approved by Catholica

"(55.) The Church ought to be separated from the State, and the State from the Church. "(74.) Matrimonial causes and espousals belong by their very nature to civil jurisdiction. (77.) In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclu-

sion of all other modes of worship. "(78.) Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship. "(80.) The Roman Pontiff can and ough

to reconcile himself to, and agree with, progliberalism and civilization as lately introduced."

The more carefully this list of "errors" is examined, the easier it is to understand the difficulties encountered by such men as the late St. George Mivart in their attempts to reconcile science with the Roman Catholic faith, as defined by the Papacy. It is also evident that the liberal views collectively known as "Americanism" can be held by no one who accepts the dogma of Papal infallioility, and acknowledges that the "Syllabus" from which the above extracts were made was put forth by Pius IX. ex cathedra.

We come next to the Decrees of the Vatican ouncil which are recorded in a document of considerable length. The last two chapters are entitled "On the Power and Nature of the Primacy of the Roman Pontiff," and "Concerning the Infallible Teaching of the Boman Pontiff:" the latter ending abruptly with the propouncement of Papal infallibility. translator of this book reminds us that while upon it. The commission rendered in Decem- emphasis has been laid almost evolusively upon the last chapter proclaiming infallibility Mr. Gladstone did not fail to point out the far-reaching and practically important nature of the claims made for the Pope in the chap ter. "On the Power and Nature of the Primacy of the Roman Pontiff." Here we read that 'full power was given to him in blessed Peter to rule, feed, and govern the universal Church by Jesus Christ our Lord . . . Hence we teach and declare that by the appointposed the dogma, but thirty-two declared ment of our Lord the Roman Church possesses a superiority of ordinary power over all other Churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episco-pal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound by their duty of hierarchical subordination and true obedience, to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme paster through the preservation of unity both of communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation."

The statement of Paral infallibility follows in the next chapter. After an introduction the dogma is affirmed, the closing sentences running as follows: "Therefore, we teach and define that it is a dogma divine revealed: that the Roman Pontiff, when he steaks ex cathedra, Church has taken up missions among the Inthat is, when, in discharge of the effice of paster dans as its special province. Its activity and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doc trine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church But if any one-which may God avert- presume to contradict this our definition let him be

anathema." According to Nippold, the significance of the three documents to which we have here directed attention lies in the fact that they represent at once the truth, the evidence and the instruments of an unheard of centralization of power in the hands of one man backed by a rowerful association, the Society of Jesus, and that this power enables him and that society to share the development and give direction to the energies of the vast system-the Roman Catholic Church, and that, furthermore, the first two documents, the Decree of the Immaculate Conception of the Virgin Mary and the Syllabus, indicate the spirit in which, and the ends towand which, this rower is teing used. It is the distinction between the Feman Catholic Church, as she once was when the surremacy Councils was recognized, and the Roman atholic Church as she has become within the present century in the hands of the Paracy, that invests Nippold's book with its reculiar is admitted that the Church of Forme in the at the General Convention, in the year 1880. United States has in eminent and influential positions men who unite high intellectual gifts with ardent ratrictism and pure devotion. He | well for Switzerland as for America, and which thinks, however, that their labor is largely a labor of Sisyphus, so long as the yoke of Rome rests on them. Will there be enough virility, he queries, in the Roman Church in the United States to throw off this yoke? He suggests that it may have been a happy augury, that, at the Council of the Vatican, one of the only two votes which at the final decision were cast

American Episcopalianism is by no means a mere copy of the Church of England. The pean Catholics as a kind of new idolatry. To "(11.) The Church not only ought never to significant fact is noted that before the Amerithis day there prevails in the remoter regions can Revolution the English Episcopal Church of Latin America the grossest superstition, in the colonies had no Bishop. It was a pe- which is turned to advantage by the priests culiarity of England's colonial policy that she for their trade in indulgences and amulets. Episcopalians in order thereby to strengthen attained its acme in the Jesuit State of Parathe political dependence of the colonists. The | guay, the war of independence against Spain fact that the Church could be turne I only too entered as a disturbing element. At first, easily into a tool of the Crown or of a Parlia- however, revolutions shattered only the pomentary majority was more painfully felt in litical and not the ecclesiastical absolutism, the freer atmosphere of New England than in for the reason that the clergy, consisting the mother country. Nevertheless after the mostly of natives, and hating the Spanish conclusion of peace the adherents of the Epis-Bishops, made common cause with the people. copal Church in the United States remained In return for their adherence the constitutions true to the Church's ideal. When they decanism of the time lost its consciousness of the nation is, and shall ever remain, the apostolic, combined Protestant and Catholic character of the English Reformation. It is pronounced this religion by wise and just laws, and for-by Nippold the merit of the little Episcopal bids the exercise of every other worship." Church of Scotland that it relieved the ideal At the time of the declaration of independence Catholic heritage of the English national Church from a particularistic one-sidedness and made large number of \$,200 clergymen, 146 monashad only come into existence in the year 1661 | ciergy possessed about half of all the real estate. division into sects which had been prevalent Restoration, the Episcopal Church of Scotland

against the Hanoverian dynasty. The very fact brought about a greater independence on the part of the Scottish Church than up to that time had been enjoyed by the Church of Engof episcopal seminaries, may and must apper- land. It was a manifestation of this independence when, after American Episcopalians in the year 1784 had elected Samuel Seabury Bishop, the Scotch Church consecrated him upon the refusal of the English Bishops, influ-

enced by George III. to do so Thus the Episcopal Church of the United States, being by its origin at once Catholic and Protestant, was led to emphasize the comprebensive character of Christianity. The large | the Hapsburg Maximillan an Emperor in Mexdegree of independence and freedom that the political constitution of the American Federation has given to religious interests has been greatly to the advantage of the Episcopal Church. It has been possible to create a Church constitution which has united the aristocratic form of the Bishopric with the democratic congregational principle. The highest legislative authority of the American Episcopal Church, which Bunsen ose as the type of his "Church of the Future," is the General Convention which meets every hird year. This body, like the English Eccleinstical Parliament, is divided into a House of Bishops and a House of Deputies from the several dioceses, but it is not, as were the Anglican Convocations for a long period, a mere empty form; on the contrary, it is full of energetic life. The American Episcopal Church has applied its fundamental principles in the manner of osing Bishops, which, of course, in the United States cannot take place by the authority of a sovereign or of his Ministers. The organized dioceses themselves in their annual diocesan synods choose their bishops, while the General Convention acts for the newly projected dioceses. As soon as the latter, the so-called misionary jurisdictions, are able to support themselves, they acquire the same rights as the older dioceses. Nippold goes on to comment on the fact that the official representatives of the American Episcopal Church do not intrude in the agitations of political parties. All political parties are represented in the Church, but the latter serves no party. So, too, the High, the Low and the Broad Church have equal rights in theology, though everywhere the same prayer book is used. A liturgy "understanded of the people" has taken the place of dogmatio formularies. There is a happy absence of trials for heresy, such as have disgraced the Church

in Germany in our own time. Elsewhere Nippold points out that, in order to measure the importance of the Episcopal Church for the development of the American Commonwealth, the historian must have recourse to statistics. Out of the one diocese created in 1784 there had grown in 1889 no fewer than forty-eight independent dioceses. The total number of Bishops, including those of missionary jurisdictions, is sixty-five. The 592 clergymen catalogued in 1832 had become 1,052 nine years later, 1,558 in 1850, 2,286 in 1862, 8,082 in 1887, while in 1889 their number exceeded 3,400. No less noteworthy is the increase of bartisms, marriages and funerals, which Nippold asiders the only data upon which can be based a trustworthy calculation of the membership in the various religious denominations in the United States. In the year 1832, when these statistics were first recorded the number of baptisms by the Episcopal Church durthree preceding years had been 23,127, in the triennial period preceding 1850 there had been 42,925, in that preceding 1862 there had been 71,533, while in that preceding 1877 there were 129,757. Attention is drawn to the fact that by far the largest additions made to the membership of the American Episcopal Church come from former adherents of other churches. For instance, seven German clergymen in 1889 belonged to the Episcopal Church in New York; they had all come from other denominations, most of them from the hurch of Rome.

Nippold recognizes that the special danger

growing out of the present situation is that the American Episcopal Church should become, in a certain sense, the church of the aristocracy The institutions, however, founded by it for the general good of the community have a tendency to counteract this danger. "The social benevolence of the members of this Church is, measured even by an American standard, extraordinary. Its hospitals, asylums and schools are among the best endowed and extends in other directions. In the island of Haiti has been organized an Episcopal national Church; in Liberia steps have been taken with the same object in view; in Mexico there are now three Bishops who are in communion with the Episcopal Church of the United States. From Mexico the path would seem to lead American Episcopalians directly to the Central American and South American States, where the condition of the Roman Catholic Church seems to require a remedy which the one sidedness of purely Protestant forms of worship is unable to supply. In Nippold's opinion the most promising of all the hopes for the future to which the American Episcopal Church has given birth is the "intercommunion" of Catholicism and Protestantism which has for the first time been brought about by her It has been given to the youngest of the Episcopal churches, transferred from England to America by way of Scotland, to be in turn the first to offer a friendly hand to the inner Catholic movement for reform, the seeds of which the Netherlands preserved through a century and a half in order to transmit them, first, to the German Old-Catholics, and through them to their Swiss brethren in the faith "Through the consecration given by the ancient Church of the Netherlands the German Bishop Reinekens was enabled in behalf of Germany to enter once more into the heritage of the ancient Church ideals which in no part of the Catholic world had wholly died out He on his part handed down the consecration interest. By the translator of this volume it to his Swiss colleague, Herzod. The latter, solemnly ratified, the 'communion with the Anglo-American Church, which is valid as may form the point of departure for similar unions in a wider sphere."

In a chapter on the condition of religion in the Latin American commonwealths Nippold reminds us that from the outset of the conquest the Roman clergy in Central and against the assertion of Paral infallibility was | South America ruled with a power more unthrown by an American, namely, Bishop Fitz- restricted than even in Spain or Portugal, Nowhere had religion become so completely externalized as here; nowhere did it exhaust itself so utterly in the veneration paid to the In a chapter which bears the caption "Amer- clergy, the diligent hearing of mass and the ican Catholicism." Nippold points out that strict observance of feast days, while the excessive worship of saints impressed even Euromaintained the ecclesiastical dependence of Into this paradise of the clergy, which had of the young republics confirmed the monopoly Bishop, the English prelates refused to con- tution of 1824, for instance, express y declared secrate one, to such an extent had the Angli- | in its third article: "The religion of the Mexican Roman Catholic. The nation will protect this religion by wise and just laws, and fornot only was there in Mexico the inordinately teries and thirty-nine nunneries, together with Christian world The Scotch Church itself eleven Bishops and one Archbishop, but the The taxes, moreover, levied in behalf of the Church, had been immensely increased, and source of all rights, and possesses rights which in the Republican era. A true child of the were collected with the aid of imprisonment and the whipping post. A number of pre-

Miramon found support among the clergy; while the Liberal Government, on the other hand, sought to deprive the clergy of their influence. The Liberal party, finally victorious, secularized the real estate of the Church, provided for the gradual dissolution of the monasteries, took away the jurisdiction of the clergy in civil and criminal cases, introduced civil marriage and civil registration and, in the end, proclaimed liberty of conscience The clerical party, bankrupt in the country itself, called in foreign help, and thus it came about that Napoleon III. attempted to make ico. The Republican Constitution was restored after the short episode of Maximilian's empire, and with it the ecclesiastical reform legislation. This was subsequently carried further, to the complete emancipation of the State from the Church. The Mexican Gov- He called himself Sondetch Pra Boroma Rahcha | the witness box that it is difficult to see how ernment no longer recognizes a Papal au- Pra Putta Yaut Fah and became the first King any evidence could have been procured had thority with which it is obliged to negotiate of the present dynasty. Mr. Young assures as sovereign with sovereign; it ignores the us that it is with the fall of Ayuthia, the rise None of the following persons could give testi-Pope entirely. Clerical appointments have to be sanctioned by the Government, monasteries and ecclesiastical possessions have remained tory of Siam begins. It is, in other words, blacksmiths, shoemakers, executioners, begsecularized, the schools have been freed from the supervision and the control of the clergy. The toleration of other forms of worship has from time to time called forth crusades on the part of the priests against heretics in the remoter regions, but it is making steady progress from

year to year. The social position of the Roman

Catholic clergy has itself been improved by

under the Diaz administration to most of the

Glaring is the contrast presented by Mexico

the exclusion of unworthy priests.

Central and some of the South American republies. In Chili, however, the conflict between Papal assumptions and the civil power cul minated in the expulsion of the Nuncio (January, 1883) and the proposal of a law for the separation of State and Church. A similar evolution has been witnessed in the United States of Colembia, where also a liberal Government has restrained the Church within its own proper its, and has raised the school system to standard which for South American conditions is astonishingly high. Nippold considers esecially worthy of notice the young University f Bogota, which has become the centre of a progressive system of education. In the Argentine Confederation likewise as often as there has been a pause in the civil wars the school question has occupied the chief place in the popular interest, and the two parties, Clerical and Liberal have been violently opposed to one another upon the decisive question of religious instruction in the public schools.

In spite, however, of Liberal aspirations, and of the progress made here and there toward the Privy Seal: a Minister of the North, who In spite, however, of Liberal aspirations, and their fulfilment, Nippold says that there is no greater error than to measure the religious conditions, even of States like Chili and Colombia, by a European standard. No educated German Catholic would recognize his religion such fetichism as is practised in many parts of Spanish South America. Neither as yet has Protestantism exerted any influence upon the people of the country. The Protestant diminution of the personnel attached to the heavenly court, which eliminates the most interesting figures, impresses most of the Spanish-American communities as tiresome. Parallel with the development of the Spanish colonial faith has been that of Brazil, both during the union of that country with Portugal and after its separation. The clergy of Brazil have never been so extraordinarily rich as the clergy of Spanish-America; yet their power has been sufficiently great and their intolerance correspondingly intense. Their unwillingness to recognize Protestant marriages has always been and is still a serious factor affecting internal politics. Nevertheless there is observable even in Brazil a gradual and distinct diminution in the power of the ecclesiastics. After the Vatican Council, Brazil had its Kultur Kampf which the Berlin press in the days of the German Kultur-Kampf held up as a worthy example. The German Protestant Immigration into Brazil, which annually assumes greater dimensions, may be expected in the course of time considerably to modify the condition not only of the coast lands but also of the interior provinces. It is also to be borne in mind that the Old-Catholic movement which in Mexico has already made itself noticeably felt will meet with no barrier in the Isthmus of Panama, now that the projected canal averts for all future time a seclusion from the rest of the "King of Luang Prabang," who for many ple exercises no restraining influence upon the world such as the Jesuits for a while effected

drawn by a Roman Catholic historian.

that it is from a distinctly Protestant point

treated. The premises might be differently

Stamese Laws and Customs The latest book about Siam is entitled The Kingdom of the Yellow Robe, by ERNEST YOUNG (New Amsterdam Book Company). work seems likely to be recognized for a long time to come as the principal authority upon the subject. The author was connected with the Siamese Education Department, and the volume before us represents the outcome of the observations made during a sojourn of several years at Bangkok. Where the author's personal knowledge was defective he has evidently been at pains to supplement it by an examination of most of the books which have been published concerning Siam in recent years. He acknowledges particular indebtedness to H. Alabaster's "Wheel of the Law," a treatise on Siamese Buddhism, and to Capt. Gerini's writings on religious or domestic usages. Of the twenty chapters in this volume those which deal with the laws and customs of the Siamese people seem especially worthy of note. Before glancing at these chapters, however, we should mark what the author has to say about the singular brevity of Siam's historical record. The encyclopædias profess to tell us a good deal on the subject, but it seems that, as a matter of fact, the verifiable annals of Siam do not go back more than a century

It is well known that Bangkok, the Venice of the East, did not become the capital of Siam until a comparatively recent period. Formerly the seat of government was at Ayuthia, but that ancient metropolis is now a heap of ruined dwellings and temples attractive to travellers. but otherwise of small importance. At the time when the mouldering city was still the home of the sovereign, a man of Chinese origin was sent to govern one of the northern provinces of the Siamese realm. He was named Phya Tak, and was a man of great administrative ability From Mr. Young's succinct narrative we learn that when the invading armies of Burmah in their triumphant march through Siam, early in the last half of the last century, reached the neighborhood of the ancient capital. Phya Tak was sent for by the King to aid him with his counsel and ability His reputation as a warrior secured for him the appointment of Commander-in-Chief of the Siamese Army. Having mustered all the available soldiers of the kingdom, he went forth to battle, but when he came in sight of the foe he recognized that any attack by his small force upon the far greater numbers of the Burmese would end only in his utter defeat Thereupon, with his personal retainers, and with as many other soldiers as cared to follow him, he fled to the seaport of Chantaboon. Here he supported himself and his followers by pillaging the villages along the coast

At last the Burmese returned to their own land, carrying away with them many captives and much treasure in gold and silver which they had gained at the sack of Ayuthia in 1767. Then Phya Tak came north again, and on the spot where the Regent's palace now stands built himself a home and proceeded to found the walled city of Bangkok. Having accomplished this task, he several times defeated the Burmese, and having reorganized the administration, caused himself to be proclaimed King of Siam. Associated with him in his vicissitudes and successes had been a close personal friend and confidential adviser. This man was of noble birth and vigorous character and to his assistance the new sovereign had been materially indebted. Soon

after the work of administrative reorganiza

sane. The priests brought against him accusations of sacrilege and implety, and tried had levied on the richer classes, as also for the tions of the priests and exasperated by the the citizens of Bangkok at length rose in resubjects and took refuge in a monastery, where he donned the yellow robe and declared himself a priest. The declaration saved his life for a short time, but soon after his flight he was put to death by his favorite friend and General, who at the suggestion of his fellow noblemen assumed the royal robes and crown. of the two usurpers just mentioned and the founding of Bangkok, that the authentic his- notorious vagabonds, goldsmiths, graziers, a period of only about a hundred and forty years within which the principal data of Siathat Bishop Pallegoix compiled from native sources an account of Siam and its people it seems that the late King seriously impaired the authority of these annals by declaring The city created by Phya Tak has ever since remained the chief home of the sovereign and the seat of government.

Of late Slam has witnessed great changes retically, the King is an absolute monarch possessed of power over the life and property of the new order of things began, he appointed will not permit him to attend to business. The importance of this concession will be obvious

powerful and enterprising chiefs were occapendent monarchs. The appointment of rare, and constitute almost the only incidents Royal Commissioners was much resented by that are not attended with merrymaking. man is the only one in the country except the stience falls upon the spectators. At the break of view that an interesting subject is here King who can boast of a purely Slamese de- of day, near an isolated temple on the banks of a scent. Everybody else is believed to have lonely canal some distance from the city walls, set forth and different conclusions might be some foreign blood in his veins. When the the prisoner is led to the spot where he must young man was sent to take over the govern- firmly manacled, and the clink-clank of the ment of Luang Prabang. The grief and anger ered to what extent he was to be superseded in | bring forth their victims. Presently the sound the administration of his ancient domain. The of chanting arises, and the brethren of the deposed Governor was forbidden to accept any longer the title of King, or to use a State umbrella with the number of tiers employed boos but he realizes very little of what is taking by royalty When the French, however, took possession of the Province of Luang Prabang.

just and well suited to the people for whom they are intended. There are a few barbarous or cruel enactments, but these, it seems, are never enforced. The faults of Siam's judicial system do not lie in the laws themselves but in the lax or corrupt application of them. Bribery has always been the curse of the Siamese courts. Bribed Judges and perjured witnesses have converted what should have been halls of justice into houses of oppression. The perversion of justice has gone on so long that the people have become accustomed to it, and look upon bribery as a natural and necessary part of legal proceedings. One of the most beneficial results of the appointment of the Legislative Council has been an inquiry into the causes of the defective administration of justice. It seems that a number of Beigian lawyers, assisted by a few Slamese who had been trained for the legal profession in foreign countries, set to work to overhaul the courts and cases. They cleared off the legal arrears at the rate of scores each week. They found men who had been charged with some trivial offence and had been lying in jail for years without trial. In many instances the original prosecutor was dead or could not be discovered. These unfortunate sufferers were at once released. In many instances cruel or excessive sentences were mitigated or annulled. To prevent further accumulations the Belgian lawyers assisted the native Judges in trying new cases as they came up day by day, giving them in this way useful object lessons in the administration of justice. On one occasion an old woman went to one of the new foreign Judges, crouched at his feet and sobbed out a tale of wrong. She was engaged in a lawsuit with a relative, and she alleged that she could not get her rights be-cause the Judge was receiving bribes. "My If a young Siamese who desires to n cousin," said she, "sends the Judge presents of flowers and fruit, and I know what is hidden in the basket." She dwelt on the enormity of the offence and the suffering she endured thereby, and the foreigner listened with great interest. At last he remarked: "Well, what do you want me to do for you?" The woman, her eyes bright with hope, replied: "Next week the case is coming before you, and if you will only pronounce a verdict in my favor I too will make you a present of fruit and flowers."

The course of procedure in a Siamese court is simple but slow. The plaintiff presents his case in writing. The document is copied by the clerks and then read to the complainant, so that inaccuracies may be averted. If he signifies that the paper so read is a faithful reproduction of the original, it is folded up and fastened with a bit of wax or soft mud, on which he impresses his private seal, that is to say the mark of his thumb nail. A synopeis of the complaint is then sent to the defendant, who makes his answer in writing, which is similarly copied about the hermony of the union, In and the propositions of men and women, men, however many wives they have, and whatever their desires to ward them, would never desire to kill them; but, if women had more husbands than one, they would wish to put to death all except the one thay like best, for such is their nature.

tion had been completed the King became in- and sealed. A day for hearing the case is ap- the second category are ranked those wives to stir the people to revolt. He was already matter privately. If the efforts at conciliation goings and incomings so as to prevent all ocunpopular on account of the heavy taxes he prove fruitless, the depositions are read before casion for scandal. They are careful as to the cruelty with which he had treated his sub- case, make their award in writing. Their writ- in order. They are diligent in hiding from the jects of all ranks. Excited by the exhorta- ten judgment is forwarded to the chief Judge, treatment to which they had been subjected, courts have a judicial aspect. The Judge reclines at one end of the room on a mat placed on bellion. The sovereign fled from his angry | the floor. Under his arm is a three-cornered for the time when they can best effect a refornut and spits during the whole course of the trial. His example is followed by the policemen, witnesses, lawyers and spectators. The old code contained a list of persons who

gars, dancing women, women who had been married three times, adulterers, mese history can be substantiated. It is true | clerks, orphans, players, jugglers, acrobats, | there are some wives who are to their husbands undutiful children, atheists, slaves, friends of extending back to a very remote epoch, but liars and sorcerers. Physical defects were per is a feature in the character of their husheld to exclude unmarried or pregnant women, the blind, halt and deaf, people above 70 selves. They will quarrel with them on the slightin imperfect English that they are "all full years old and children under 7, moribund est provocation. They meet an their husbands" of fable, and are not in satisfaction for believe. The city created by Phya Tak has ease. Intellectual defects prohibited the acways on the lookout for any infringement ceptance of testimony from those who could of what they deem their rights, and should the that special attention should be given to the is instant and assomie. In the fifth place in the methods of government. It is the old | testimony of men of learning and of known | there are certain wives who wish to rule their order of things that chiefly interests us, but good character. Under the old code it was husbands. Their language and manners are before this is considered some mention of the sometimes considered necessary to make a of a domineering nature. They treat the men modern reforms ought to be made. Theoretically, the King is an absolute monarch posvided he could not be persuaded by gentler

and forbidding with unbecoming asperity. means, the prisoner received ninety lashes The husbands of such women are a miserable, all his subjects. At the time, however, when on his bare back with a rattan rod. Time cringing set of men. Some wives, again, are was given for the cuts to heal, and then the of the robber kind. Their only ann in getting a Cabinet to assist him in performing the work experiment was repeated. Time enough for married is to acquire possession of a slave a Cabinet to assist him in performing the work of administration, and Mr. Young deems it very doubtful whether he would now care to exercise despotic authority should he thereby incur the combined opposition of his Ministers. There are twelve of these, the various portfolios comprising Foreign Affairs, Finance, War, Justice, Public Works, Local Government, Activatives, Public Morks, Local Government, and Mr. Young deems it very deather than again intervened, and then a third healing again intervened, and then at the purpose, in the purpose in the Privy Seal: a Minister of the North, who controls the administration of nearly all the provinces north of Bangkok, and a Minister of the South and West, who also directs the civil and military corvée, or system of forced labor. In 1897 a legislative body was created under the name of the Legislative Council. The members of the Cabinet are all members of this Council, but many others have been added. It is the duty of this assembly to introduce and discuss new laws and regulations, and it is empowered to put into operation any specific authorization from the sovering any specific authorization from the sovereign, provided his state of health at the time will not permit him to attend to business. The eyes of the law, the relatives of a man are guarantors of his good behavior, and the inhabi-

cution of the death penalty is an impressive sionally inclined to regard themselves as inde- if barbarous ceremony. Such occasions are new Commissioners were appointed, a very pay for life with life. His feet and wrists are of the old chief knew no bounds when he discov- | heard as the vermilion-robed executioners yellow robe intone the prayers for the dead. again. The man's neck is fastened to a bundle of barnplace, for the headsmen with merciful conplace, for the headsmen with merciful consideration have thrown the convict into a state of stupor by means of a powerful drug. Into possession of the Province of Luang Prabans. the old chief was permitted to bring forth his State umbrella, and call himself King once more. We should note in passing that the majority of the Royal Commissioners, as well as the principal members of the Cabinet and of the wretched creature shall not hear their steps when they come behind him to deliver the Legislative Council, are relatives of the Siamese sovereign.

III.

Mr. Young testifies that Siam possesses an excellent code of laws. In the main they are instead to the people for whom in the ground. Their prayers in the province of Luang Prabans. Sideration have thrown the convict into a state of stupor by means of a powerful drug. Into this case the drug should fall the wretched creature shall not hear their steps when they come behind him to deliver the fatal blow. The executioners next plead to Buddha for forgiveness, inasmuch as they are about to break the law, "Thou shalt not kill." They plead the command of the King are suitable to each other? To answer this question requires the services of an astrologer. It still remains to agree upon the money to the opinion that in the young man since icy loves our daughter, and they are unanmously of the opinion that in the young man since icy loves our daughter, and if he can place implicit confidence in her as a proper person to tend him in sickness and to direct his suitable to each they will no longer place amy barrier to the attainment of his wishes. But how is it with regular to the opinion that in the young can place implicit confidence in her as a proper person to tend him in sickness and to direct his function. The price is a proper person to tend him in sickness and to direct his different person to tend him in sickness and to direct his function. The passion requires the services of an astrologuer. It still remains to agree upon the ninh is can place implicit confidence in her as a proper person to tend him him to deliver the writing and the young confidence in her as a proper on to tend him him to del over, a silent signal is given, and a red-robed figure comes silently and slowly forward with a quaint, dancing gait; he raises his keenedged blade on high, and with one sweep of the weapon severs the criminal's head from the trunk. The head is set up on a pole as a warning to those present; the feet and hands of the victim are hacked off; the fetters are collected

and the crowd silently disperses. From the chapters on domestic life and customs we select for comment some of the usages connected with courtship and marriage that the court ship and marriage for their customs of the marks of after ship and the state of their customs of the marks of after their customs of the marks of after ship and the state of marriage the customs as the are in England. Two young people may fall in love with each other with the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: they may elone without the consent of their parents: or a wife may be bought out and out. Without any real affection existing on either side. There are certain dissimilarities of procedure, however between the East and the West. If a Slames which we have the consent of their parents in a simple without the consent of their parents in a window of the mathematic of the parents of IV. From the chapters on domestic life and

thought. They confide in them and feel ten-derly toward them. When they have once discovered the wishes, the tastes and the ideas of the beings whose approval they covet, they devote themselves thoughtfully and assidu.

possibly at some time or other injure in even commit particide without knowledge of the Signesse. It are remarkable difference in the respective positions of men and the respective positions of men and the respective positions.

pointed, but before it arrives the litigants are who are to their husbands as elder sisters. called together with a view of settling the These watch sedulously their husbands' outsubordinate Judges, who, after considering the condition of their wardrobe and keep it always public gaze anything that might impair the who pronounces sentence. Very few of the dignity of their family. When their lords and masters are found wanting in any particular, they neither fret nor soold, but wait patiently pillow. He smokes, drinks tea, chews betel mation in their morals, and lead them toward the goal of upright, manly conduct. In a third class are grouped those wives who are to their husbands as mothers. These are ever seeking for some good thing that may bring gladness to the heart of the men for whom they were not to be allowed to give evidence. So many people must have been excluded from live. They desire them to excel in every direction, and will themselves make any sacrifice to secure their object. When sorrow or trouble overtakes them, they conceal it from the regulations been rigorously enforced. the eyes of them they love. All their thoughts are centred in them, and they so order their conmony: Drunkards, opium smokers, gamblers, versation and actions that in themselves their husbands may find a worthy model for imitation. Should they fall sick, they tend them with unfailing care and patience. We are told fourthly, that as ordinary friends. They desire to stand on either party, enemies of either party, quacks. an exactly equal footing with them. If ill tembands, they cultivate the same truit in theinnot read, who could not count up to ten and who husbands desire them to perform any little did not know the names of the eight cardinal | service for them, they must approach the subsins. On the other hand the old code directed | ject with becoming deference, or their refusal

not dare to ourrage his hational eliquette by asking for her hand directly from her parents but, making no pretence of secrety concerning will not permit him to attend to business. The importance of this concession will be obvious when we recall the fact that of late years the King has been repeatedly ill for many weeks together. The King reserves to himself the right to amend the law should he afterward think fit, but Mr. Young assures us that he can be depended on to uphold everything which makes for the happiness of his people.

Each Slamese province has at its head a Royal Commissioner who has extensive powers, but holds office at the King's pleasure. The Commissioners are not merely responsible for good government and for the collection of taxes in the district under their charge, but are intended to form connecting links between the central and the outlying portions of the kingdom. Formerly in far-away provinces powerful and enterprising chiefs were occaman's parents on a given day. Then, in a protracted conversation, they discuss the match, and decide among themselves as to whether it is desirable to enter into definite Royal Commissioners was much resented by some of the chiefs, especially by those who had previously reisned with the title and dignity of sovereigns. Among these was the "King of Luang Prabang," who for many years had governed the province of that name to the control of the province of that name to the control of the province of that name to the control of the province of that name to the control of the province of that name to the control of the control of the province of the name to the control of the province of the name to the control of the province of the name to the control of the name to definite almost the other it is desirable to enter into definition with the other party. Having pronounced for the natch, they choose a lucary pronounced for the natch the other party. Having pronounced for the natch the other party. Having pronounced for the natch, they choose a lucary pronounced for the natch, they choose a lucary pronounced for the natch the other the countries. voluble tongues of the people. In the presgrant had governed the province of that name
ander the title quoted. It is said that this
man is the only one in the country except the
King who can boast of a purely Siamese descent. Everybody else is believed to have
some foreign blood in his veins. When the
new Commissioners were appointed, a very
young man was sent to take over the government of Luang Prabang. The grief and anger
of the executioners, however, a deathly
silence falls upon the spectators. At the break
of day, near an isolated temple on the banks of a
lonely canal some distance from the city walls,
the prisoner is led to the spot where he must
pay for life with life. His feet and wrists are
firmly manacled, and the clink-clank of the
chains in the still morning air is the only sound
of the dathly
silence falls upon the spectators. At the break
of day, near an isolated temple on the banks of a
lonely canal some distance from the city walls,
the prisoner is led to the spot where he must
pay for life with life. His feet and wrists are
firmly manacled, and the clink-clank of the
chains in the still morning air is the only sound
of drinking and chewing has been accomplished.

The sightest hitch in the extremely deflect in
regotiations wound be latal to success. The
proposal of marriage is made in the most formal
and deliberate way. The parents reply: Wore
chains in the still morning air is the only sound
beard as the vermilion-robed executioners
from the city walls,
the prisoner is led to the spot where he must
pay for life with life. His feet and wrists are
firmly manacled, and the clink-clank of the
chains in the still morning air is the only sound
beard as the vermilion-robed executioners
where the clear people open up the electre people open up the suppose of the city walls,
the prisoner is led to the spot where he must
be proposal of marriage is made in the most formal
and deliberate way. It is parents reply: Wore
was an acceptations wound be latal to success. The
missions. They speak with due re results. We will consult our relatives upon the right hand and upon the left, and obtain their counsel upon the matter. Please can again." The go-betweens wait for what they consider a reasonable interval, and then on a parents, who have by this time made up their

house. All the details of the contract having been settled, including the number of dishes to be furnished for the wedding feast by the bridegroom's friends, the young ledy is informed that she is about to be married, and the young man is similarly told that he may soon call the desired one his own. He is not allowed to go near her or to indulge in any form of courtship, but the obliging parents convey all gifts and messages. During the whole time that elapses between the first mention of the marlage and the performance of the ceremony the betrothed pair are presumed never to meet. They have no opportunity of indulging in any of the little marks of affection which are supposed to be the especial weaknesses of young lovers. They are not allowed to be demonstrative after any fashion. Kissing under any circumstances is not common in Siam, and even